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a particularly prominent tendency of his essay—and energetically reminds the teachers of Christianity that only the investigation of the Jewish traditional literature leads to the correct knowledge of the origin of Christianity. Thus Chwolson's essay deserves recognition not only as a scientific investigation, but as a plea on behalf of justice to traditional Judaism.

W. BACHER.

Literature of Responsa.

THIS branch of learning is the exclusive domain of Dr. Joël Müller, of Berlin. He has just issued a new and (as far as possible) critical edition, with copious notes, of the rare הלכות פסוקות מן הגאונים, printed at Constantinople, 1516 (Nos. 9 to 11 of the החוקר, and also to be had in a separate form). For some periods of Jewish history the Responsa are the only documents which we possess, and when these *disjecta membra* have been collected and critically edited, the history of the Gaonim period will benefit by it. We regret that in the present edition an alphabetical index of authors of the Responsa does not follow that of the matter of them. It is true that the names with reference to this collection of Responsa are found in Dr. Joël Müller's מפתח, but it would have been more handy to have them also in each collection of Responsa. The eleventh report of the *Lehranstalt für die Wissenschaft des Judenthums in Berlin* (1893), is preceded by an interesting essay by the same author on the Responsa of R. Meschullam, son of R. Kalonymos. This Rabbi came with his father from Italy to Mayence, and from there he moved on to Lorraine, according to Dr. J. Müller. This last fact was, however, contested by Herr Epstein (*Revue des Etudes Juives*, t. xxiv., p. 151), where this scholar tries to prove that Meschullam founded a school in Italy. We believe that Dr. J. Müller has more ground for his supposition concerning the second home of Meschullam than Herr Epstein. However, until new documents turn up by which we shall be able to settle the question whether Meschullam lived partly in Italy or not, we must suppose that there were two noted Meschullams, at the same epoch, the one in the South of France (Arles), and another in Mayence and Lorraine. Very interesting are the passages where Dr. J. Müller treats of the introduction of Midrashic literature by Meschullam, as well as some ritual usages in the synagogues of the Rhine countries and Lorraine. Meschullam was also the author of liturgical pieces, which show a progress in language; and though he belonged to the famous school of Calir, it was a progress which stimulated the reform in liturgical matter in the synagogues.

A. NEUBAUER.